1: Evans-Pritchard E-5 (1931, 1936) 1940
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family, many children, marriage alliances, wealth in cattle, prowess as a warrior, oratorical skill, character, and often ritual powers of some kind, all combine in producing an outstanding social personality who is regarded as head of a joint family and of a cluster of cognatic kinsmen and affines, as a leader in village and camp, and a person of importance in the rather vague social sphere we call a district. It is easy to see in village or camp who are its social leaders, and it is these people who have furnished the administration with most government chiefs, for the influence of the leopard-skin chief is mainly restricted to the circuit of his ritual functions and only if he is also a *gat twot* does he exercise influence beyond these limits.

When we ask, however, in what way a *tut* acts as a leader in his community it is difficult to answer. As the chief man of his family and joint family he takes the most prominent part in settling the affairs of these groups, but he cannot on that account be said to have political authority, for these domestic groups act independently of others in the village, though some co-ordination between them is imposed by their common requirements. A joint family decide on the advice of their *tut* to change camp and the *tut* is supposed to drive in the first tethering peg in the new camp, if he is present, but other joint families of the same camp may decide not to move till another day. Leadership in a local community consists of an influential man deciding to do something and the people of other hamlets following suit at their convenience. When villagers co-operate, there is no appointed leader to organize their activity. If some members of a village are attacked the others rush to their assistance, headed by the swiftest and bravest, but there is no one who calls on them to do so or who organizes their resistance. A village is a political unit in a structural sense, but it has no political organization. There is no headman or other appointed leader invested with authority who symbolizes its unity and no village council. Beyond his domestic groups a *tut* has authority in his village only in the sense that he takes a prominent part in questions of procedure and other discussions. Outside his village he is a well-known person who is generally respected in his district, but he has no political status.

In larger groups than a village and camp there is far less